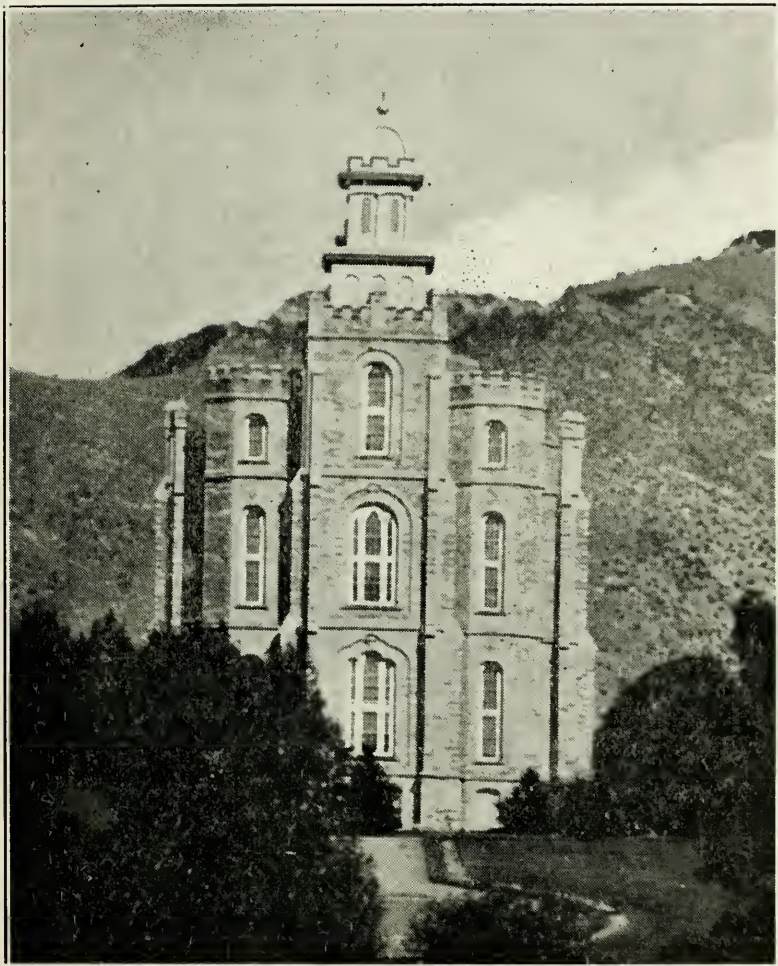


January 27
1938

Millennial Star



The Logan Temple.

A beautiful edifice dedicated to the performance of sacred ordinances.

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillan Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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'THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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ARTHUR C. PORTER	Associate-Editor

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Museum 1354

But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

—Matthew 6: 7, 8

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THIS WEEK'S COVER—

Located 100 miles north of Salt Lake City and overlooking Cache Valley from the east is the Logan Temple. An imposing view of this beautiful edifice is portrayed on this week's cover.

Work on the Temple was begun in early days and seven years were required for its completion. Faithful members freely contributed livestock, produce and money. Groups of men went into the mountains for building materials and practically no wages were paid for labour. It stands as a tribute to the faith and devotion of those early Pioneers. Today members of the Church enter its portals to perform sacred ordinances for the living and the dead.

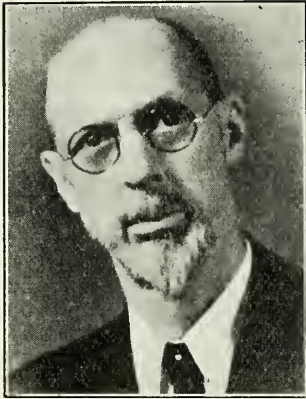
THE GOSPEL—PATHWAY TO HAPPINESS

By ELDER GEORGE ALBERT SMITH

of the Council of the Twelve Apostles.

THERE never was a time in the world's history when there was greater necessity everywhere for men to repent of their sins and seek the guidance of our Heavenly Father. There has never been a time when there was greater need for us to humble ourselves before the Lord and seek His guidance.

There are many people who think themselves competent to lead us out of our difficulties and without hesitation they come forward with suggestions to try this or that as an experiment. And yet our Heavenly Father has advised us that the only plan which will produce satisfactory results and take us back into His presence is the plan of eternal life, the Gospel of Jesus Christ, as advocated by His beloved Son.



George Albert Smith

The wisdom of the world is not sufficient. What we need in the midst of our distresses is the wisdom of our Heavenly Father. And how shall we obtain it? Will it be by selfishness? I think not. Will we obtain it by arrogance, unmindful of the rights of others? Certainly not. Will we obtain it by fault finding and criticizing those who are seeking unselfishly to bless mankind? No, never. The Lord has told us that we may obtain the inspiration that we always need by living righteous lives and by prayer and thanksgiving.

When the Lord placed our first parents on the earth, He gave them instructions and from time to time He has sent His prophets to counsel their descendants. We have in the

Old and the New Testament the teachings of the Lord, intended to direct us along the pathway that will eventually terminate in the celestial kingdom. How wonderful it is to know that there is a pathway leading to a glorious kingdom.

The Ten Commandments given to ancient Israel are a guide to safety and eternal happiness. Whenever we violate any of them we are not in the narrow way. We are told that straight is the gate and narrow the way which leadeth unto life, and if we would be in that narrow way we must keep His commandments.

When Jesus of Nazareth was upon the earth He pleaded with men to live righteous lives in preparation for immortality, and He gave His life, demonstrating that He was not afraid to die and that the resurrection was a reality. After He was raised from the dead He continued to advise the people how to live and when they have followed that advice they have rejoiced in the blessings of mortal life and in the assurance of eternal life.

The Book of Mormon tells us that there was one long period

of time when the people were righteous and that was the two hundred years after the appearance of our Saviour on the western hemisphere. They repented of their sins, turned to the Lord and were prosperous and happy.

When the Gospel of Jesus Christ was established in this dispensation the Lord repeated what He has said so many times in the Old and New Testaments—that the price of peace and happiness is righteousness. Notwithstanding their knowledge of this, there are many who appear to think that we can obtain happiness in some other way. We should all know by this time that there is no other way and only sorrow and disappointment will result from disobeying the Father of our spirits. We live in a day when there are many temptations to evil and each one who submits himself to any of them loses a blessing.

A Simile

A CLOSE observance of the principles of the Gospel of Jesus Christ is recommended by Elder George Albert Smith, of the Council of the Twelve Apostles, as the solution for the troubles confronting the world today.

He compares the Church to a modern air-liner, winging its way through life. Christ is the Pilot and we are the passengers. The teachings of the Gospel are represented as beacon lights directing us along a charted course, while the "still small voice of the Spirit" is the radio beam guiding us through storm and fog, trouble and temptation. Only by keeping ourselves attuned to that Spirit can we enjoy true happiness and safely reach our destination to receive the welcome of our Heavenly Father.

The Prophet Joseph Smith received a revelation from our Heavenly Father called the Word of Wisdom, in which we are advised not to use stimulants and narcotics. If we ignore the advice given in that revelation we must pay the penalty and forfeit the blessing that would follow obedience.

The Lord has taught us that we must observe the Sabbath Day to keep it holy. One day of the seven He has set apart as His day, and in consideration of all His blessings bestowed upon us on the other days it would appear to me we ought to find joy in doing the things he asks us to do on His holy

day, and I believe that unless we do we will find no happiness that is worthy of the name. He wants us to be happy and has told us how we may earn that happiness.

One day I boarded an aeroplane at Los Angeles. It was foggy and they held us on the ground for some time, but finally word came that we might start. The plane taxied down the field, left the ground, soared up into the air and ascended above the fog into glorious sunshine. We could see the top of a mountain that gave the pilot our direction toward Salt Lake City, our destination. We were soon crossing the state of Nevada. The view from the plane was delightful. Suddenly we flew into one of the worst fogs I have ever seen. I tried to look out of the window of the plane, but could not see anything through the fog. Not a thing could be seen in any direction outside the cabin.

I knew that we were approaching the mountains at the approximate rate of three miles a minute; that we were compelled

to pass over them to get into the Salt Lake Valley. I was worried and asked myself, "How can the pilot find the way when he cannot see a thing?" He had his compass, but the plane might drift off its course. He had instruments indicating our distance above sea level, but he had no way of knowing how far we were from the ground. I thought he might fly high enough to clear the mountains and try to find the landing field by the flash of the beacons if we got close enough, but I chilled when I thought of the danger of losing our way and missing the beacons and the airport.

In my anxiety I went up into the space occupied by the pilot and the co-pilot to see how they knew where we were going. I could not tell whether we were a hundred feet, a thousand feet or ten thousand feet above the ground and I did not know how they could tell, except approximately. I noticed the pilot had a little device over his ear similar to those used by telephone operators. I inquired of the co-pilot how they could tell whether we were flying in the right direction or know if we were off course. He replied, "When we cannot see we are guided by the radio beam." "What is that?" I asked. He explained that the beam might be likened to an electric highway between two points. He said the device over the pilot's ear operates so that when the plane is in the beam a low, purring sound continues to be heard; but if the plane goes to the right or left the sound changes and the pilot is warned by a clicking as of a telegraph key. If he hears two dots and a dash he knows he is leaving the beam to the right; if two dashes and a dot he is leaving the beam to the left; and he immediately pulls back to the beam or highway, on to the path of safety and the clicking ceases and the purring resumes. If we continue on the beam we will arrive at our destination in safety.

I returned to my seat greatly comforted to know that although we were enveloped in fog and darkness and could neither see nor feel where we were, the pilot was receiving information constantly that we were on the highway and he knew that we would soon arrive at our destination. A few minutes later I felt the plane descending. We had passed over the mountain tops and were nearing the airport. When we were nearly down we could see the powerful lights of the field indicating where to land, and the plane with its precious cargo touched the ground gently, as a seagull lights on water, slowly coming to a stop.

I have thought many times of the lesson I learned on the plane and have applied it to experience in the Church of Jesus Christ of Latter-day Saints. We are passengers on the good ship Zion. Jesus Christ, our Lord, is the real Pilot. He charted the course; He knows every mountain and rock on the way and has placed beacons to guide us safely to our destination. We will not obtain an inheritance in the celestial kingdom except on condition that we follow the course He has charted. Each of the Ten Commandments is a beacon warning us of danger. The Word of Wisdom is a beacon for our guidance and protection, as are all the counsels of the Lord to us. If we are living as we know that we should, we are entitled to the whispering of a still small voice calling attention to danger saying this is

(Continued on page 61)

TOBACCO AND HUMAN EFFICIENCY

By Elder John W. Boud

MANY universities have adopted the practice known as "test week," which comes at the end of the autumn, winter and spring quarters. Three or four gruelling hours a day for the five days of the week, reading, writing and cramming are pursued as at no other time during the quarter. Competition is keen nowadays, and test week is a strain on anyone who takes college seriously.

The students who take these examinations might be divided, for my purpose, into two classes—the smokers and the non-smokers. One who is interested in tobacco and its influence on human efficiency has an excellent opportunity in college to observe its effect on young people under pressure.

Picture with me for a moment a group of fifty students taking their seats and making ready for an accounting test.

Young Mr. Smoker has just tossed away his cigarette before entering the class room. He is calm, has studied well, and should rate a good mark. His friend, who does not use tobacco, sits across the aisle. He, too, is calm and ready for the grind.

The examination questions are distributed on mimeographed paper; the bell rings and everyone begins to write. Efficiency is at its peak as they start out; everyone remains busy for the first hour. Then Mr. Smoker looks up. He's stuck with problem

number 3. His friend across the aisle is also held up with the same problem. If one now observes closely he will see that Mr. Smoker generally becomes quite restless if he cannot find the immediate solution. He fidgets around for a moment, finally leaves his seat, and, if the university or college is one of those which permits it, he goes out for a cigarette. Five or ten minutes later he comes back and attacks his problem with renewed vigour. But by then his non-smoking friend has found the solution and is a problem ahead. The same procedure may repeat itself two or three times during a three-hour test.

This observation is not always true, for some tobacco users can go the whole three hours without a break. But observations which have been made show that it is often the case. The smoker has a choice he must make under such conditions. Either he must work on for three hours and experience a gradual decline in his efficiency, or he must take certain time out, if possible, and leave the room to have another cigarette

(Continued on page 61)

Former British Missionary

This article was the subject of an address given by Elder Boud over radio station KSL in Salt Lake City on the Youth Education Programme. Recently returning home after filling a two-year mission in Britain, where he acted as British Mission Secretary



and laboured as a travelling elder, Elder Boud is now a prominent law student at the University of Utah.

CHURCH OWNED CHAPELS IN BRITAIN

By DR. RAY M. RUSSELL

Mission Superintendent, Y.M.M.I.A. and Sponsor of the Annual Building Fund Contest.

WELL appointed, comfortable and solidly-built places of worship for members of the Latter-day Saint Church is the aim of the Church building programme in Great Britain and Europe. To have suitable meeting houses in this section of the Lord's kingdom is of great importance.

In recent years housing has become an important project for governments and cities. It has been found a sound health investment to have proper sanitation and proper heating and lighting facilities. The comforts of an individual in his home are becoming more and more demanded. Central heating is being installed universally in the big blocks of flats and in new homes. Building schemes have been responsible for the development of some of the old estates in Britain, and many people are now enjoying the novel experience of living under the roof of a home which has become home because of personal ownership, while before they were paying rents to landlords or years previous they were serfs.

But money invested in churches pays the greatest dividend to him who worships in a spiritual home properly ventilated, lighted and heated. Dedicated to the Lord for worship, the spiritual atmosphere in such an edifice brings greater peace and satisfaction when modern conveniences add physical comfort to the inspiration that comes from the Spirit of God. The time has passed when worshippers, living in



Dr. Ray M. Russell

a modern world, will tolerate the hardships of cruel winter weather in buildings poorly heated and improperly maintained.

While Jesus had no churches or cathedrals in which to preach, His pulpit being a mountain and the dome of His cathedral the sky; while open-air spiritual meetings in the clear atmosphere of the out-of-doors are still conducive to hearing, interpreting and evaluating Christ's teachings; still, to worship in comfort in all seasons requires modern buildings with comforts which help to promote and inspire reverence. He who gave directions to build the Kirtland Temple, the Nauvoo Temple, the Salt Lake Temple and others, glories in clean, wholesome places of worship. To provide such places should be the desire and aim of those who are not ashamed of the Gospel nor of Jesus Christ, its Founder. Early baptisms in England were performed under the canopy of heaven in rivers. Ice had to be broken in winter and candidates walked over snow-covered paths to the streams. It is no longer necessary to perform many baptisms under the undesirable

conditions which prevailed in the days of John the Baptist. Today, baptismal fonts are generally provided in our chapels.

All religions are constantly striving to keep abreast of the times. The Bishop of Chichester has recently found a new way to use his big cathedral. A congregation of 1,000 people attended his first cinema in a cathedral in England. Faith promoting films were shown and the words of hymns were flashed upon the screen while congregational singing with great fervour was enjoyed. This is a modern method of bringing religion up-to-date and making it popular for everyone.

Comfortable chapels will go far toward stimulating Church activity. They tend to greater concentration around the spiritual centre. Choirs will then develop and auxiliary organizations will flourish. The Church centre thus becomes a strong, sacred institution, dedicated to worship and soul culture.



Latter-day Saint Chapel
at Lowestoft

The Church programme has high cultural value and educational features, including public speaking, music, dancing, and drama, taught yearly by the Mutual Improvement Association which directs the recreation of youth. Testimony and sacrament meetings, relief society work, fast observance, and preaching services are soul-satisfying and should be conducted in a wholesome atmosphere, warmed both by earthly and heavenly fires. Can we not better carry out the Church programme and auxiliary activities in Church-owned chapels?

May it be the lot of every branch in every district in the British Isles and in Europe to enjoy soon similar chapels to those already erected by Church members in Canada, in the United States and in a number of branches in the British Isles. In the recreation halls attached, dramatics and cinema pictures are shown in connection with the educational programme. These comfortable buildings are a credit to the people.

To be contented with generally unsatisfactory surroundings is to cease to progress. To be dissatisfied and to struggle for something better is a sign of growth. If the M.I.A. Building Fund Contest has encouraged or stimulated any branch to begin a building fund or to add to one already existing, my purpose in establishing the contest is being fulfilled. Let us grow with the Church and build such characters that we shall not feel ill at ease in the best spiritual home when it is built and dedicated and ready for occupation by the Spirit of God and faithful members.

There are but four days remaining before the Mission-wide Building Fund Contest comes to a close. It was postponed from January 15th to January 31st to allow time for branches to send in contributions to the British Mission Office. Winners of this year's contest will be announced in next week's issue of the *Star*.

THURSDAY, JANUARY 27, 1938

EDITORIAL

STAR CHANGES ASSOCIATE-EDITORS

With the issue of the *Star* dated January 13th, 1938, Elder Parry D. Sorensen retired as Associate-Editor. His place is taken by Elder Arthur C. Porter.

Elder Sorensen came to the Associate-Editorship of the *Millennial Star* with an experience in journalism which comparatively few of his years have had. In addition to his training in this line of work in the University of Utah and his experience as a writer for a number of University publications, Elder Sorensen had been employed as a regular reporter for the *Deseret News*, the great daily paper of the Church.

Because it had been the ambition of this young man to serve in the mission field, he devoted himself faithfully from childhood to work in the Sunday Schools, Quorums and other organizations of the Church.

This theological study and activity, combined with his bringing-up in a model Latter-day Saint home and his other training, gave him an excellent preparation for discharging well the heavy duties and responsibilities that came to him when he was made Associate-Editor of the *Millennial Star*. He has also such a keen sense of what is news and what the readers will be interested in that, with his outstanding natural talents, many look upon him as a born journalist.

Elder Sorensen's name is number 68 in the list of Associate-Editors as the names appear in that stirring volume entitled *A Century of Mormonism in Great Britain*, by Richard L. Evans. He directed the publication of much of Volume 98, all of Volume 99 and two issues of Volume 100.

The aims and purposes of the magazine during these many years have remained the same as were those laid down by its original editor, Parley P. Pratt, in the "Editor's Address to his Patrons," in the first number of Volume 1. The magazine stood then and still stands firmly as did Paul when he said, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth." The mission of the elders today is the same as that of the Saviour Himself when He said, "The

Model
Latter-day Saint
Home

Not Ashamed
of the Gospel

spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor." It is the word of the Lord that endureth forever. It is the Gospel of the Master Himself as it has been restored in these last days that this magazine endeavours to teach.

Steadfastly and faithfully Elder Sorensen has stood immovable for these original aims and for all of those principles and teachings which are the rock foundation of the Gospel of Jesus Christ.

The *Star* expresses appreciation to this able young editor for the lavish way in which he has given of his time, his talent and himself to the preaching of the Gospel through the columns of this magazine. All of this he has done without any expectation of earthly reward. He has served, as do other missionaries, not only without compensation, but he himself, or his devoted and unselfish parents, have paid all of his expenses.

It was fortunate for Elder Sorensen and it was fortunate for the *Star* and for its readers that this talented young journalist

had the opportunity of directing the publication of this magazine during the time that President Heber J. Grant and his party of approximately 80 from the United States came to visit the European Mission and to participate in the Centennial Celebration of the introduction of the Gospel to the British Isles in July, 1837.

With his camera as well as with his pen Elder Sorensen gathered the news and published it in the *Star*, thus preserving in a permanent form a record and history of the visit of the President of the Church and his first counsellor, President J. Reuben Clark, Jr., to this Eastern hemisphere.

Elder Sorensen and his associates, Elder A. Z. Richards, Jr., and Elder Arthur C. Porter, are entitled, with Joseph J. Cannon, former President of the British Mission and publisher of this paper, to praise and commendation for giving to the *Star* its new and more modern appearance by adding a cover and a title page.

The *Star* hereby expresses appreciation not only for the high standard in the way of literary quality and religious ideals which the magazine has maintained under the direction of Elder Sorensen, but it expresses appreciation also for the multitude of friends he has made. As a publicity man he has associated intimately with many newspaper people; as a personal acquaintance of leading English characters such as Sir

Making Friends for Church Malcolm Campbell and Captain George E. T. Eyston, as manager of the Latter-day Saint baseball and basketball teams, as an associate of those who sponsor sports and physical well being generally, Elder Sorensen has made for the *Star* and for the Church and its work and ideals a host of valuable, influential friends.

And now at this time of parting, as Elder Sorensen goes into the field to do more intensive personal missionary work before he returns to his home in Salt Lake City, the *Star* can wish for him nothing better than that health, happiness and success, all the days of his life, which his faith and integrity, his efficiency and his devotion, and the uprightness and fearlessness of his life, so much deserve.—RICHARD R. LYMAN.

SALVATION FOR THE DEAD

By Elder Charles W. Penrose

EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) This sweeping declaration was made by Jesus Christ to Nicodemus, when that prominent Israelite visited the Saviour at night. The Apostle Peter said concerning Jesus Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12.) The words of Peter were spoken when he was "filled with the Holy Ghost." The words of Jesus came from Him as the Son of God. They vitally affect the whole human family. They being true, not a soul can enter into the kingdom of God unless he or she is a true believer in Jesus Christ, and has been born of the water and of the Spirit. Even Christ Himself had to comply with this law in order to "fulfill all righteousness." He was born of the water in His burial by baptism in Jordan, and His coming forth from the waters; He was then born of the Spirit by the baptism of the Holy Ghost. Here is the example for all mankind, who are required to "follow in His steps." This is the "straight and narrow way."

The question which naturally arises in the thoughtful mind on hearing these declarations is, "How could people believe in Jesus Christ when His name was not preached to them?" And coupled with that comes the query: "What has become of the many millions of earth's inhabitants who died without the opportunity of being born of water and of the spirit?"

Even the chosen people, Israel, who were under the Mosiac law, did not walk in the way of salvation. Since the days when the Apostles and other authorized servants of Christ administered the ordinances of the Gospel, and during the times when "darkness covered the earth and gross darkness the people," down to the present age when it is claimed by the Latter-day Saints that the Church of Christ, the Holy Apostleship, and the fullness of the Gospel have been restored, myriads of good people have passed away without receiving that new birth in the manner that Christ declared to be essential. Have they all perished? Is it possible that they are doomed to destruction? Will the Eternal Father reject all these His children because they did not obey a law which was not made known to them?

Justice, mercy, reason, and common sense revolt at such an idea. As Paul has it: "How then shall they call on Him in whom they have not heard? And how shall they bear without a preacher? And how shall they preach, except they be sent?" (Romans 10: 14.) Yet the word of God must stand. And He is to "judge the secrets of all men by Jesus Christ according to my Gospel." It is for that reason that the Gospel was to be preached to "every creature." According to the notion prevalent in modern Christendom, there will be many millions of people shut out of the kingdom of heaven, because they did

not believe in a Saviour about whom they knew nothing. If this awful doctrine were true, Satan would gain the victory over Christ, claiming as his a vast and overwhelming proportion of the human family, leaving to our great Redeemer but a small and trifling troop out of the immense and countless hosts of the armies of humanity.

The solution of this, to many, puzzling problem is simple in the light of the true Gospel of Christ restored in the latter days. "The mercy of God endureth forever." The spirits of men and women are His sons and daughters, whether in the body or out of the body. "His tender mercies are over ALL HIS WORKS." No one can be justly or mercifully judged by the

Gospel without hearing that Gospel, and having the opportunity to receive or reject it. Why, then, should not the Gospel of Jesus Christ be made known to those who never heard it in the flesh, after they have left the body and dwell in another sphere? Do not all the sects of Christendom, almost without exception, believe that the spirit of man is immortal, and is therefore living and sentient when the body is dead? And if that be true, are not the spirits of men and women able to receive instruction and information when out of the body? Is it not the spirit of man that receives and stores up intelligence conveyed through the bodily senses? Why should the change called death, which is the separation of the body and the



The Crown of Thorns

*After His death the Saviour preached to
"the spirits in prison."*

spirit, cut off all means of divine communication to the living, immortal, intelligent being that has simply "shuffled off this mortal coil?"

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter

3: 18-20.) Here is a declaration which, like a ray from the sun of righteousness, puts to flight the fogs and mists of modern eschatology and opens up to view a vast field of understanding, wherein the justice, wisdom and mercy of God are displayed in glorious review. The spirits of those rebellious people who were destroyed by the flood, after suffering about 2,000 years in their prison house, were visited by the Son of God while His body was lying in the sepulchre. This was in fulfillment of the prophecies of Isaiah concerning Him, for instance: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61: 1.)

The common notion is that when Christ on the cross "bowed His head and gave up the ghost," He went direct to heaven, as it is supposed all good people do, but on the third day after this, when Christ appeared to Mary, He said to her: "Touch me not, for I am not yet ascended to my Father." (John 20: 17) The time spent by the Saviour between His death and His resurrection, instead of being in heaven was among the "spirits in prison," the "captives" whom He went to deliver. But what was the nature of His preaching to those who were held in captivity? Let Peter answer this question: "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4: 6.)

Jesus promised His disciples that the works which He did, they should do also. The mission and Priesthood which His Father gave to Him He gave also to them. It is therefore clear that the work of redemption commenced on earth will be carried on in the sphere beyond the veil.

The Spirit of man when out of the body, being an intelligent entity, a thinking, progressive and responsible being, capable of hearing and believing or rejecting truth, must be also capable of repenting of evil and learning to do well. The idea that the eternal future of man is fixed at death comes from a mistaken notion concerning "the judgment day."

The popular notion that final judgment takes place at the death of each individual, and that he is then and there exalted to heaven or thrust down to hell, is utterly wrong and unscriptural. Yet it has prevailed in Christendom for many centuries, and it remained for the Prophet of the 19th century, Joseph Smith, by divine inspiration, to bring forth the glorious light in the midst of dense spiritual darkness, and show forth the mercy and goodness of Almighty God in providing means by which every soul of Adam's race, either in the body or out of the body, may learn the way of the Lord, the everlasting Gospel, the only plan of salvation.

The Apostle Paul declared that Jesus Christ "gave Himself a ransom for ALL, to be testified in due time." The time has now come. The testimony of this great truth is proclaimed by Prophets and Apostles raised up in these latter days, and by the voice of angels from heaven, and by the witness of the Holy Ghost, which bears record of the Father and Son.

THE GOSPEL—PATHWAY TO HAPPINESS*(Concluded from page 52)*

the pathway of safety, walk ye in it. If we have erred in our conduct the voice will whisper to us "turn back, you have made a mistake; you have disregarded the advice of your Heavenly Father."

Let us get the Spirit of God and keep it. The only way we will retain it is by living near Him, by keeping His commandments, and in these days of uncertainty when men are running to and fro seeking some new plan by which peace may be brought into the world, know this, that the only way to peace for this world is the pathway of the Gospel of Jesus Christ our Lord. There is no other. We have the instruments to operate the ship. We have the information, including a map with every danger charted, and if we will go forward day by day rejoicing in the companionship of one another, winning by our upright lives the love and confidence of our families and neighbours until the time comes when we have completed the period assigned to us here, we will arrive at our heavenly home and be made welcome by our Heavenly Father. To know that we are on the safe highway when we are in the pathway of duty as defined by our Heavenly Father is a blessing that is priceless.

TOBACCO AND HUMAN EFFICIENCY*(Concluded from page 53)*

to buoy up his mental energy. In either case it seems that he is the loser. Mr. Smoker may pass his course of study. He may get a good mark. But we are forced to admit that his mark might have been better had he been a non-user as was his friend.

If these two young men are going to continue in the study of accounting, it seems that even greater disadvantages come to the one who uses tobacco. What will he do when he takes an examination some years later to become a chartered accountant? The tests are even more stiff. The percentage of those who fail is greater. They may require two or three days of writing at the rate of six hours a day. Will he still run out for a cigarette every hour? By now he may need one every half hour. Unless he is far above the average individual he may find himself unable to meet the competition which is far greater than that experienced during his former college days.

But supposing our tobacco-using friend is far above the average individual. Suppose he becomes successful in his vocation. Suppose he gains fame and fortune, and the respect of his fellow men. Still he must face the tobacco problem. And it becomes more grave with advancing years.

The young man, whether he studies accounting, law, medicine, education, business or any other vocation, is bound to face disadvantages if he is going to be a tobacco user. The best way for him to solve the problem is to throw away the cigarette now, while he is young. Otherwise in youth, middle age, or old age—no matter if he gains fame, fortune, and respect of his fellow men, he must still face the reality that he might have been happier, that he might have done better, had he been a non-smoker.

NEWS OF THE CHURCH IN THE WORLD

NATION-WIDE attention was recently given to the Church Security programme, President Heber J. Grant and the Temples of the Church with the appearance of the current issue of *Life Magazine*. The publication, which is estimated to be read by more than 16,000,000 people, recently devoted six full pages to pictures and stories on these subjects. "Devout believers in divine revelation, the Latter-day Saints are perhaps the most sturdy and self-reliant religious group in existence today," the editors of *Life* state. "Eight decades ago their independence outraged the shaky Federal Government. Today, Washington smiles gratefully on their spectacular Church Security Programme. Since its inception nearly two years ago 21,000 unemployed Mormons have been taken off Federal Relief; 30,000 others have been aided. No innovation,

the Mormon security plan is simply a renaissance of the venerable Church aim 'to help the people to help themselves' a response to the venerable precept 'pay without work is distasteful'."

APPOINTED a member of the Board of the University Religious Conference for the University of Southern California was Elder G. Homer Durham. While attending school there, Elder Durham is actively engaged in the Deseret Clubs organized in California colleges by Latter-day Saint students, and recently represented the Church at a panel discussion held in the Religious Conference building at the University. Elder Durham was a travelling missionary in Britain in 1933-35, labouring in Liverpool District and as Mission Y.M.M.I.A. superintendent in the British Mission Office, and is a brother of Elder Lowell M. Durham.

OF CURRENT INTEREST

SEARCHING parties, composed of explorers from Emory College of Atlanta, Georgia, are planning a visit to that ancient civilization supposed to have existed there about 500 or more years before the days of the Aztecs and Incas of Central and South America. By digging in ancient Indian graveyards, they hope to unearth relics to substantiate their contentions that customs of the Aztecs and the Incas were practised in this territory. The survey also hopes to show connecting tribal relations between the various groups, in proof that they are the remnants of a higher previous civilization.

OBJECT of great historical interest these days in Stanford, Maine, is an Indian grist mill believed to have been used three centuries ago. Researchers have high hopes of uncovering ancient records and properties that will aid in solving the history of the once early inhabitants of the different sections of the country. The grist mill itself

points out that the occupants were very skilled in the art of grinding and preserving corn.

CHURCH folks of Rochester, New York, recently made petitions protesting liquor advertising on street railway tram cars and motor buses. The petitioners hope to accomplish their purpose because they believe there is an "irreconcilable conflict" between campaigns for public safety and such widespread publicity of liquor.

RESEARCH DIRECTOR for General Motors Company and vice president of the concern, says the most important research problem today is: "To find out why grass is green." Some little engine in the green of grass and leaf has the mysterious gift of capturing energy from the sun's rays and storing it. If man can solve this principle of "natural storage," all mechanical and storage problems will be solved and industry in general will be revolutionized.

FROM THE MISSION FIELD

BRISTOL — A children's holiday party was held at Hannah More Hall, Park Street, Bristol, on Saturday, January 8th. The people in attendance were entertained by Sister Lucy M. Battle, who led them in community singing, and Sister Muriel Esme Beams, who took charge of the games. Presents were given to all children in attendance by Sister Emily E. Bowen and Branch President William F. Collins, who were in charge of the entertainment.

GLASGOW—Children of Glasgow Branch were recently entertained at a holiday party in the local hall. Sunday School Superintendent E. L. Williams was in charge of the affair at which all children were presented with gifts. Adult members of the branch furnished the entertainment for the children.

HULL—The lantern lecture, "Down Pioneer Trails," was shown to troops of about 80 Boy Scouts and Girl Guides at the Methodist Church, Princess Avenue, Hull, on Tuesday, January 11th. The young audience watched and listened eagerly to the pictures and remarks of Elders Daniel Garn Heaton and Lee L. Frodsham. Interested scouts and scout officials expressed themselves as being well pleased with the discussion and invited the missionaries to meet with them again.

LEEDS—Bradford Branch building fund committee held a benefit social in the branch hall on Saturday, January 15th. The M Men put on a negro minstrel show; Sisters Marjorie Gledhill and Florence Dennis contributed vocal solos; Sister Hilda Tapham and Brother George Pitts gave recitations; Sister Hilda Jennings presented numbers on the piano; and "Tocado" and his Harmonica Band were featured. More than 50 people were on hand for the enjoyable occasion.

At a baptismal service held in Woodlands Street Chapel, Bradford, on Sunday, January 9th, conducted by District President Herbert Walker, the following were

baptized and confirmed: Dennis Reynold Holroyd, Winifred Horsfield, and Amy Guy, baptized by Elder Alton D. Merrill and confirmed by Brother Frank Holroyd, Elder Norman J. Welker and Elder Thornton Y. Booth, respectively; David Jennings, baptized by Elder Merrill and confirmed by District President Herbert Walker; and William Crabtree and Annie Violet Green, baptized by Elders Booth and Donald L. Johnson, respectively, and confirmed by Bishop Henry M. Taggart, supervising elder.

LIVERPOOL—On Thursday, January 6th, 95 people were entertained at a social given in Preston Branch hall by the Sunday School and Primary organizations. The evening was spent in playing games and singing songs. Children with best Sunday School attendance records were honoured as follows: Catherine Hartley, Joan Hartley, and James Bradshaw. Sister Bessie Corless and Brother Parkin J. Cookman were in charge of the gathering.

MANCHESTER—The Bee Hive Girls of Rochdale Branch enjoyed a New Year's day party in the branch chapel on Saturday, January 1st. Special guests among the 80 present were mothers of the Bee Hive Girls, old members, M.I.A. officials, and the Relief Society president. Each was presented with a gift. After the programme a supper was served by the girls. A New Year's gift of three pounds was presented to the branch, raised by the girls through the sale of sweets to members and friends. The party was under the direction of Bee Keeper Sarah Kelsh and Sister Elsie Beet, and Sister E. Buckley provided piano accompaniment during the evening.

SHEFFIELD — Branch conference was held Sunday, January 9th, in Sheffield Branch Chapel. An auxiliary meeting was held in the afternoon and regular conference services convened in the evening. At the evening meeting approxi-

mately 85 people were in attendance to hear the remarks of District President George H. Bailey, Supervising Elder Max Garn Capener and Elder Dale W. Ansell.

On Saturday, January 8th, Sheffield Branch Sunday School, under the direction of Superintendent George A. Stubbs, sponsored a fish and chip supper. The evening was interspersed with dancing and games.

The Sheffield District genealogical society, formerly headed by Sister Dorothy M. Bailey, was reorganized on Saturday, January 8th, as follows: Brother James R. Bargh, president; Sisters Dorothy M. Bailey and Rita F. Hardy, counsellors; and Sister Edna Bailey, secretary.

Doncaster Branch held its branch conference on Sunday, January 16th. Speakers at the evening session, conducted by Elder Bryant H. Croft, were Supervising Elder Max Garn Capener, District President George H. Bailey and Elder Croft. Special musical numbers were rendered by Miss Joan Crundell and Miss Connie Cook, who sang a duet, and a double mixed quartette under the direction of Brother Alvin Holton.

Doncaster Branch Sunday School was reorganized with the following selected officers: Brother Alvin Holton, superintendent; Sister Beatrice Elks, first counsellor; Brother Douglas A. Camm, second counsellor; and Sister Edna Axe, secretary. Newly appointed officers of the Primary organization are:

president, Sister Dora Smith; counsellors, Sisters Doreen Durrence and Connie Cook; and secretary, Sister Mary Smeaton.

IRISH—Members of the Millennial Chorus were entertained on Tuesday, January 11th, in the Belfast Branch Hall, by members of the Adult class of the M.I.A. Refreshments were served under the direction of Sister Lydia Ditty. Community games and music by the Chorus made the evening enjoyable.

Belfast Branch conference was held Sunday, January 16th, in the branch hall. More than 130 people were on hand to enjoy the "Service of Song" rendered by the Millennial Chorus. Script reading for the occasion was by Sister Jean B. Cussans.

BIRMINGHAM—An enjoyable M.I.A. social was held in Washington Buildings, Berry Street, Wolverhampton, on Wednesday, January 12th. An interesting sketch, "Curley Locks," was presented by a group of young Bee Hive girls led by Sister Dorothea Ward. Elders Emmett L. Brown and Don R. Wheelwright took charge of games and songs, while Sisters Alice Moore, Annie Parkes and Esther A. Ward served refreshments. Brother John J. W. Ward was in charge of the musical activities. The social marked the opening of the M.I.A. classes and acted as a farewell to Brother Ward, who left the branch on January 19th, to join the Royal Navy. More than forty people were in attendance.

PERSONAL

SHORT-STEPHENSON — Sister Hilda Short, of West Hartlepool Branch was married in the branch hall by District President Frederick

William Gates to Mr. Arthur William Stephenson, on Monday, December 27th.

DEATHS

MAVIN—John Reginald Mavin, ten months old son of Brother and Sister Reginald Mavin of the Plymouth Branch, who died on Wednesday, December 29th, was buried on Saturday, January 1st. Funeral services were held at the Mavin home, with Elder Paul V. Strebel conducting. President Hugh B. Brown was principal speaker and dedicated the grave at the Ply-

mouth Old Cemetery.

ROLLINSON—Funeral services for Sister Jane Rollinson, of Doncaster Branch, who passed away Saturday, January 8th, were held on Tuesday, January 11th. Elder Bryant H. Croft, was in charge of the service and Supervising Elder Max G. Capener dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10. Hibson Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Great Yarmouth: L. D. S. Hall, 66a, South Quay.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Airdrie: L. D. S. Hall, 40, Hallcraig Street.	Grimsbey: Thrift Hall, Pasture Street.	North Walsham: Enquire: 32, Norwich Road.
Barnsley: Arcade Buildings.	Halifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Batley: *L. D. S. Hall, 13, Wellington Street.	Hexham: Deseret, Alexandra Terrace.	Norwich: L. D. S. Chapel, 60, Park Lane.
Belfast: +Arcade Buildings, 122, Upper North St.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Birmingham: L. D. S. Chapel, 23, Booth Street, Handsworth. Council Schools, Stratford Road, Sparkbrook.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hyde: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bolton: Corporation Chambers.	Kidderminster: L. D. S. Chapel, Park Street.	Pontillanirraith: Enquire: 81, Brynteg Street.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Portsmouth: Pimco Hall, Heidelberg Road, Southsea.
Brighton: 105, Queen's Road.	Leicester: All Saints' Open, Great Central Street.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Letchworth: Vasanta Hall, Gernon Walk.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: *L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Clayton: *Central Hall.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea, 149, Nightingale Lane S.W.12. 22, Doggett Road, S.E.6.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Derby: Unity Hall.	Loughborough: Adult School.	Shildon: *L. D. S. Hall, 100, Main Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Lowestoft: L. D. S. Chapel, 20, Clapham Road.	Skelton: *Scott Rooms, Boosebeck Road, Skelton Green.
Dublin: *L. D. S. Hall, 8, Merrion Row.	Luton: Dallow Road Hall, Corner of Dallow and Naseby Roads.	South Shields: L. D. S. Chapel, 93, Fowler Street.
Eastwood: Library, Church St.	Mansfield: 39a, Albert Street.	St. Albans: 49, Spencer Street.
Edinburgh: Ruskin House, 15, Windsor Street.	Manchester: L. D. S. Hall, 88, Clarendon Road.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Gainsborough: *L. D. S. Hall, Curtis Yard.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.	Tipton, Wolverhampton: L. D. S. Hall, Washington Building, Berry Street.
Gateshead: Westfield Hall, Westfield Terrace.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.	Varteg: Memorial Hall, West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
Glasgow: L. D. S. Hall, 4, Nelson Street.		Wigan: *L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

‡—6.15 p.m.

†—2.30 p.m.

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